M1429
Friday, July 12, 1968
New York City
Group IV

Part one

Mr. Nyland: I want to say this before I play a little, almost, I would say, to get it 'over with'—something that has to do with the practical question, partly of the Barn, partly of certain behavior—so that after that we can talk a little bit about Work.

There is, of course, too much of a separation, at the present time, between Work and ordinary life, and in the last month I've emphasized ordinary life a great deal. Because Work only has value when it is applied; and then when you are in ordinary life and even when you think about Work, you start to realize how terrible your ordinary life is, how impolite you are, inconsiderate, how selfish, how you don't pay attention to other people, how you don't evaluate, that you really don't know enough about how to behave.

A little instance, for instance, right now: There sit different men—young people and so forth, nice, comfortable—and a woman comes in. There used to be a time, you know, that one got up in a subway for a lady. Of course that was long ago, and maybe by the ladies it was misused—without saying "Thank you," they would just sit down. I remember in early youth hearing a story. Someone who came in and wanted ... who looked and wanted a seat and by her eyes commanded it, and the poor man got up and she just slid into his seat without saying anything to him, and he didn't like it. So he said, "Oh, excuse me, I think my handkerchief is still there." So she got up and he sat down. [laughter]

Well, it needn't be like that, but I think we don't pay attention enough to each other. And this is what I mean. We're very self-centered, and it may be sometimes because you really want to get something for yourself; and I think that is a laudable principle, but many times it goes at the expense of someone else in an inconsiderateness on your part. This in ordinary life you have to learn first, before you can understand the principles of Work; and the necessity of establishing oneself in ordinary life—in ordinary relations, in being able to maintain yourself, to have a

chance to develop your personality, to utilize your talents, all the different things that belong to our living as we live it now, even in this particular kind of civilization—all of this you have to realize. And that takes more and more an important place, and if you don't pay attention to it you will never equip yourself for the possible development of a Kesdjanian body, or even a Soul.

So, this you must realize first, and the emphasis that I place now, every once in a while, on the Barn—on appearance, on politeness, on considering other people—all of that has to enter. And particularly regarding the Barn, it has to take a very definite place in Work. Still, we violate so much of it, and you still assume ... and many of the things that still happen, a great many difficulties, living at the Barn, adjusting—not enough transportation; or thinking about someone else who may not have a car, to offer it and not to wait till the last moment when it is forced on you; considerations regarding coming out on Saturday and Sunday, the different things that have to be done as work where you really could help, and you run away from it a little—every time you have to be reminded, and I have to remind you because you forget, you're all the time quite dumb.

I set my aims quite high. I expect a great deal from everybody, and I think it is necessary. It's always easier to lower it a little bit, but very difficult to make it a little higher. When you aim with a rifle, it's always above where you want to hit because there's a law of gravity. And it affects you in your ordinary life also. Whenever anything gets transported over a certain distance, it always loses in the force with which originally it was propelled. And that, I say, is a result of the conditions of Earth, and that is exactly what we have to go against.

When I talk about a variety of different things, there is always the aim that you could use it, and there is something in you that is reminded of your holy purpose. The aim of your life, it is always two-fold: that what you have to do in ordinary life, and that what is really your ordinary life for and the possibility of growing. So when you start and when you consider what you have to do, always consider someone else; maybe sometimes first in order to make up for the times that you were over-selfish, but in any event you come to a conclusion that all Men are equal and that you are one of them, and that someone—like your brother and sister—has as much right as you have. The Sun takes care of everybody, but in order to come to that realization you have to emphasize more certain things that have to go in accordance with the Law; and when you once know the Law and the origin then you can be free from it, provided there is something in you that is more than the Law—this is, the building of an 'I', which you need as a guidance.

All opportunities can be used. Everything that happens in ordinary life can be used for your further growth. Sometimes you don't see it. Sometimes you think it is silly. We go through periods of a little hysteria, and it still can be used and it still gives you a chance at certain times to try to understand why these things do happen, like conditions of the Earth every once in a while may remind you. But unless it is linked up with the possibility of Work, you will always forget, and you just meet it in an ordinary sense: as if it has no more value than just belonging to something else. But it is meant for you, for all of us, and it is right, whenever it is needed, that people have to Wake Up. Anything will do, provided they will Wake Up in the end. And if it's used for that purpose, then you will be grateful.

The plans for the future. We'll have an open meeting. I do not know exactly. I think the 29th. That is a Monday. I would like to hold it in a different place, not at the office. I don't know where yet. The idea is, as you know, that all Group II members should come and, of course, Group I. Tuesday, there will be Group I that same week. That's the beginning of August. I hope there will be still, the music still that Friday. Saturday I expect to go to Seattle. I'll be in Seattle Saturday and Sunday. Monday, Tuesday—going through San Francisco. Have meetings San Francisco, Berkeley, Big Sur, Palo Alto, San Jose—together, I hope, with maybe some music. Towards the end of the week I would like to drive down to Los Angeles and be there Sunday, come back again Monday, probably on Tuesday return to New York. It's a short visit. It has to be quite concentrated, and I hope that it will have some definite effect. I want to talk with them about the possibility of getting another place outside of San Francisco, very similar to the Barn.

Again, I must remind the different people who come to the Barn that they let me know. I don't like to have it considered as a nice little inn. I've said it before: It is idiotic that you cannot consider what might happen and what plans we have without you, and how maybe the plans have to be changed with you, with those newcomers. We're working on a store. We're working on the possibility of a little hotel or a place where people can be put up. Things are moving very fast. We're starting to build a little room for me to get away from the tumultuous existence at the Barn, to be able, for me, to write a little bit more. Because it's practically impossible to do it with everybody around stamping and hammering and so forth; which is quite right—it has to be done—but it's better for me to move out a little bit in the distance.

All of these things, I hope we can do a great deal of in the next three weeks. I would advise

everybody who possibly can, to come and to Work and to use this period. The periods like this are not going to be given too often. You have to take it now, almost as if they will never happen again. Don't postpone if you think that it is necessary now. It's much more necessary now than it will be later, and it will not be later as necessary as it is at the present time. All the time think that you might die, maybe tomorrow. What would you do. How would you set your affairs in order. I emphasize, of course, seriousness, that what is the preciousness of your life, the responsibility you have towards yourself, towards others, and towards the totality of this whole system of Objectivity. Responsibility towards Gurdjieff—or even, if you like, not necessarily him but that what is given as an opportunity for Man to free himself.

I have to remind those who are in charge of the smaller Groups to consider their responsibility a little bit more intense. It is not just to have a meeting, and it is not just to make a tape—which sometimes is very terrible; not right yet, not solved as a problem—but it's also the collecting of money, of appointing a financial secretary. It is not done. I have to wait. We're here in the middle of July, I still don't have reports on that. How can I help you when you fail in such little things. What is there that is so terribly difficult. I have ... for that reason I asked someone to take care of it as a go-between, and he has to remind you again. You could do it in ten minutes, but I seem to have to ask you all the time the same thing, and it's really a little deplorable. I can expect it in ordinary life, but we grow a little bit. At least we should have towards these kinds of things a little different attitude. It's not just that I want you to be perfect because you never will be, but at least there has to be something to take care of the little things. It's a question of tact, regarding yourself, ultimately that will lead to wisdom, to be able to deal on a much larger scale.

So, I hope this is just a little detail, and now you can forget it. And I hope that afterwards when you think of this evening, that you then will remember the beginning; in that kind of a state in which you should be as receptive, that you're willing to listen to something that is of value to you—at least, that I consider of value—in which I communicate simply to you in order to remind you that you are alive and that something of that aliveness has to remain, and that you must not allow yourself to be killed by circumstances, that there really is something that can be kept and that you hold for yourself precious. When you remember that as simply a concept, you will, by association, remember the few things that are attached to it, and then this evening—or the reason you come and the fact that you are here—will be of help to you.

To the possible growth of every one of us. [toast]

Part two

Mr. Nyland: Now we've settled the ordinary business. Now extraordinary—life as it ought to be—and how do we know it. It's easy enough to say that it ought to be different. I think one of the easiest things for a person is to be critical; and sometimes he will include himself in it because there's no harm done when he doesn't have to own it up to someone else and he can meet himself every once in a while in private, but mostly, of course, it is that someone else is not right, or that the conditions are not right, or that he should have been born at a different age or maybe in a different country; and all the different people around us, they are just terrible ... and we are also once in a while but it is not so bad, but the others are terrible, etc., etc.

How do we know what is right. Because it's really important that we consider the present time and ourselves—everybody included—wrong. If the conditions are wrong, if there is too much poverty, too much concentration of riches in the hands of a few, too much of anxiety, too much the necessity—and the realization of the necessity—that something ought to be changed, too much rebellion, too much justified criticism, where does it come from. Why is it that we are that way now, on Earth. Where is paradise. Why shouldn't it have continued to exist. Why was it necessary, according to the story, that someone had to eat an apple. What idiocy. And why is it that we don't grow up better; because your father and mother didn't know any better, and they grew up the way they did because their father and mother didn't know any better. And then, what do we do now. We get hold of something so that we will be better or that our children will be better? And, to what extent can we actually influence them and to what extent can we change ourselves? Even if we know that that what we are is not right, how do we know the right road. And I say it's easy to suggest simply that everything that is subjective is no good and that therefore something that is Objective must be better because it is not subjective, but even at that, we don't know what it is, we don't know which way to go.

We are defining Objectivity from a subjective standpoint, and we constantly are looking for something that ought to change. That's our habit because that's what we practice in ordinary life—hoping for the best, that tomorrow will be better; that so-and-so is angry now, will not be angry tomorrow; and that we will find the answer to certain questions which we don't find today, because it is only a matter, then, we say, of 'developing' a little bit of that intellect and the

feeling, and we will accomplish something with our strength.

You have to understand well enough that that will not do it. And it's extremely difficult to understand, because our whole education is trying, so-called, to 'improve' conditions and to make it easier; or perhaps even to reduce the activity; or to be satisfied with what we have; or to be persuaded and to let ourselves be persuaded in a general way, so that we lose entirely our self control and become subject to all the kind of indications that will lead us, and we become feebler and feebler in not resisting, and we don't resist because we don't know what to do in its place.

For that reason we fall constantly into traps; because there's nothing else to be done and we don't know what to select; we don't even know the valuation of certain things that we do do, let alone that what we should do, and sometimes when we go in a certain direction we know that it is already too late, after a little while we have done harm to ourselves. And this kind of a condition, the rationalization—that what we think we are and that what we hope for, and that what we believe in having been—and then when we listen to a tape, for instance, on what we have said and the impression that was created afterwards and we say, "Yes, it was a good meeting." And then when I listen to it and I hear my voice and I say, "Did I actually say it that way," and I have an impression that I said it much better and much more clever.

How do we find enough in our particular life of that kind of a memory that could be brought back, like a tape recorder brings back moments which will not lie anymore. And where is the measure for ourselves that we do remember exactly what we have been and with that, then, that we could judge. Of course you could say that gives a solution to that what we ought to do—that is, to have reliable facts which are today the same, and would have been the same ten years ago and will be again the same in another ten years—but of course then we say, "That is Objectivity, that is the way we ought to collect our facts, that is the way we should have been educated."

We should have cut loose completely from this desire of becoming something else. Because as long as we start to look for something that we wish, that we define, we spoil the chance of doing any kind of Work. I do not know if you realize that: That the question is, of course, very good that one starts to Work and there is a motivation based on the fact that I don't like these conditions and that I would like to acquire something that I haven't got at the present time, and I feel I ought to have it. And without putting any blame on anyone that I don't have it, I will accept the fact that I ought to do something now in order to reach a state in which I will be

better controlled, or that I will be able to know what to do exactly what is needed.

But, you see, then I look for something that I want to have changed. That is, I look at that what I realize I am in, or what I am, and then logically I say, it 'should not' be like this. And it is quite right that I don't like what it is and I want to change myself. And when I'm honest, I know that it is necessary for that kind of a change, and then I look for something that I would like to be, and I start to define that in the terminology which may be very earnest and serious. And still, I look for that and I want that, and particularly when we Work and I have an experience and I say how marvelous it is to be Awake, even if it was for one moment or for just a short time. Such experience of being Awake and seeing this creature Objectively performing, or to have my eyes open to see a world which is quite different because it is not so subject anymore—at least much less—to ordinary thoughts and feelings, and that kind of a freedom that I then experience, I say "This was Work, and this is the result of Work," and I will not forget it. And I don't forget it, so next time when I want to Work, I will say I want that same kind of a state again.

And again, it is right that you wish for it; because once it was your own it became your experience, you will want it again because it was right. This is the way we Work in ordinary life. If I want to study something and I don't know it, I study it until I know it. If I want to be friends with somebody, I do everything possible to become friends and finally I hope to be one, and there is a good chance that I will be a good friend to someone, or that I will have friends myself. There are certain things that I know that I cannot do with my mind. I also know that sometimes what is not possible with my mind I can do with my heart, and my feelings many times will be a very good substitute—that I wish for something to exist and it is honest, and after some time associating with that enough, maybe it does come, or at least it becomes satisfying to live without it.

In Work it is quite different. In Work the motivation is, of course, that I want to get out of what I am. When I say I wish to evolve, it simply means I have to grow out of what I am, because in me there is life that wishes to grow and it wants to leave that what it has now. I can say that that what is now 'holding' it back, I want to cut loose from. I want to be free from that so that life can stand on its own, like a plant will grow up towards the sky, out ... away from Earth. In the same way, I wish to grow and I determine, if I possibly can, what I ought to be: Ideal—or at least more this and more that, and less something else that is now a vice—and I want to have something that belongs to me, and I define what it is to be a Harmonious Man.

This is an aim I have, and it is penetrating into me completely. It becomes part of me. I am imbibed with it. I swim in it—with this that I know I must Work for a definite aim—and then at that point I will drop every description.

This is extremely difficult to do, because I am already attached to that what I wish to become. And the aim is right because it is based on the realization of what is and what is not right and I want to get out of. I want to change myself, to have a better attitude towards it so that I can actually be what I ought to be. My aim is in the future to become something, and then it is asked ... and that at that point I lose interest in it. Because I say I want 'absolute' facts, and the absolute facts cannot be when I'm involved in anything. An absolute fact has to be by itself.

The question is: Do I really want, and need, an absolute fact. This I think you have to consider very well. Because there are many facts that remain personal, many facts that are subjective, which are very lovely and beautiful. And still, if I don't see that they bind me to Earth, then they can ... if I do see that they can be of help when I realize I have to be free, even, from that.

I have to be free from all thoughts, free from all feelings, free from myself. I have to lose myself in order to find my 'I'. I have to have an aim which gives me the strength to wish to Work. I have to have energy. I have to be in a state in which I can Work with energy available. I have to be in a state, as Gurdjieff would say, of 'Mars'—ready to fight at the point, poised to fight. Then I make an effort. This effort is extremely interesting; because it is as if at that moment when I say I make the 'effort' my energy becomes available, and that is then as if everything related to that energy in a certain direction is then taken away from it. It is as if that what I projected in the future has become a point of existence, and then that—in time becoming a moment—I realize that I have really no right whatsoever to determine what should be, because I do not know it. That is, that is how I lose myself: That I do not know what is really good for me, and at the same time I have to do something; and that what comes then to the foreground, you might say 'concentrated' in that one moment when I say to myself "Make an effort and try to Wake Up," that then the energy is converted into the possibility of actually being Awake; or I say sometimes in the 'creation' of something that will help me; or that I say that what is needed is a porosity on my part so that I become 'open' to the possibilities of a future; without defining the future and not even dwelling on the possibility of realizing it in time, but I live at that moment, in that moment with the energy available converted, because of the effort, into a

different kind of rate of vibration. It is as if that kind of an energy is then changed into a different kind of a quality, because I shift over from me to God.

That is really what an effort means. I say, then, "Not my Will." I say "Thine," and I leave it because I wish to be blessed in such a way that I can lose myself and still find myself; that I know that I can still exist, but without having any determination of that what ought to be, how to exist. What I wish is to open my eyes. That's all I wish. I say, "I am unconscious, I wish to be Conscious." I say, "I am asleep, I want to Wake Up." I want to become Aware of my existence only. I don't want to become Aware of the thoughts which point to the future, or the wishes I have for accomplishment. I want to be Aware of myself existing, and in that state of being Awake I will be able to see what is right and what is wrong. Then something will be able to choose for me what this personality ought to do.

That's really the reason for wishing to evolve. And to evolve, you might say, 'stepwise.' Not sliding, evolutionarily, into it. It is a jump, a changeover. It is the introduction of a new conversion of energy into a higher rate, and the higher state is the higher step.

There is an up-going line, a vertical line. The horizontal one leads me to it. At times it is quite close. At times in the previous step I'm still on the surface—I'm just beginning—sometimes I hit my head against the next step, but I'm not going up until the moment when there is a determination that I wish to go up. Then I climb up vertically, and time stands still. It's the realization of that kind of a step. When I am horizontally on a step, time is with me and I use it in order to go from one place to another. When I go vertically I stay at that same place, I stay at the same time; all that happens is that I go up. And then I'm in a different time-field. I'm in the time-field of history. I'm in the time-field of seeing that what is potential becoming actual. I see, then, that what is in me being converted into the actuality of a Consciousness.

You dilute your effort when you try to describe it, good as it may be for you to give the energy of a wish to Work, and you defeat it completely when you think that it ought to be in a certain way. You do not know. God will know if God is His Endlessness, if God is at, let's say ... you perhaps can say that it is at the height of the next step, because that for me is already God. God being away from where I am and Infinity regarding my own form, I can endow it with putting it any place as long as it's away from the laws of myself. And that therefore this concept of God can start already at the next step. It's not the totality of all God as existing Omnisciently—that I know well enough—but for me it's enough because it will help me to give

a direction, in a vertical way, Above; away from Earth, away from that first step; leaving this Earth, leaving my body; converting the energy into an emotional capacity for formation of a Kesdjan, emotional body as a body, then, almost I would say at such a time being 'lighter,' being able to rise on a vertical line into a different field of insight because of changing away, or getting away from, that what is the surface of the Earth; getting more perspective, knowing what I leave—and leave behind gladly—and not knowing where I go. All I know is, I'm going.

This is the opening of one's eyes. It's the creation of 'I'. This is the beginning of a Consciousness. It's the beginning, as a wish, of a Conscience. It's a beginning of an insight into the reality of my life. It is an attachment of something from me which is sacred for me; towards that what I believe in as existing, towards which I wish to go and which I finally would like to unite with so that then, in that way becoming One after one step and another step and another, that I can continue in that kind of direction by constantly changing from the surface by the addition of a quantum of Objectivity going to the next step and the next level.

It is that kind of a mutation; this kind of changing the ordinary species into that what is a new kind, and remaining permanent regarding that mutation. It is a new something that will be then forever. As far as where it comes from, it will never return. It is not an evolution. It is a bridge between the 'Do-Re-Mi' and the 'Sol-La-Si.' It will not return ... when I go across 'Fa,' I don't have to go back to 'Do' anymore. When I'm in 'Do-Re-Mi,' I return constantly to 'Do' because that is a little circle that I can't get out of—'Do-Re-Mi,' 'Mi-Re-Do'—until there is a force. I am in this circle, and at a certain point I go off on a tangent. Centrifugal and centripetal. That what keeps me to the center is now released, and I go off in the direction of a straight line away from the center—centric-tension, tensiousness—away and free. That is the indication of the step of how the energy will go. But I go into Infinity without knowledge of what I will meet. All I know is the circle of my world where I live. When I get off it ... because of this constant circling around the center—the humdrum existence of myself, the constant being tied to that what is the central point of my world—and now to daring to leave, for some reason or other, never to return ... but then to receive something of an Infinite quality so that I need not return anymore.

These kind of processes are not always complete, and they are not always hundred percent. They are, to some extent, partly 'I'. When I climb up the second step, when I go up vertically I'm not immediately at the top. It takes a little while. During that process, the principle of 'I' as

an Objective faculty and as a result of Observation, as a result of Impartiality and as a result of Simultaneity, is in principle there but it may not be as yet hundred percent. It may be one percent, as I climb two percent, three until finally at the top of the step that is accomplished, then on a new step I go with Objectivity hundred percent.

The growth of this—the formation, the going from one step to another—is the first indication for Man that he is free from this life as it is on Earth. We say it a different way. We say that a Man can go to the 'planetary' level. We say that a Man can become free from his body by forming a 'Kesdjanian' body. It is only that step. It is the first freedom one is in front of. There is more freedom in store. There is a Soul. There is the possibility of ultimate freedom, of leaving Earth. There is the possibility of a Harmonious Man becoming One as a new unit for a Cosmic relationship.

But, whatever there is as more of God as a whole, it will all be disclosed. The main thing is that we go, we are active. We want to, because we want to get away from this body. After having paid Mother Nature whatever we have to pay. We pay Her, because we would not be able to climb from one step to the other until we rest on the first step, and that becomes the point of leverage for the foot, to give the impetus to the foot to lift itself up with the weight of the body climbing.

It is so difficult to remember it, and if you don't remember it you spoil your Work. Your Work has to be entirely free from any indication of what you really wish. All you need is to say, "I know I want to Work, I know I want to Wake Up." That you get out of bed in the morning; and at the point where you are not as yet determining what you're going to do, all you wish is to open your eyes because you have slept enough—or, at least you should be rested. If you're not, you're still bound. In ordinary life you remain bound. Maybe you are not ready to go and become Awake, or Aware. You're still sleepy. You still wish to rub your eyes out a little bit. You still believe that the sand in your eyes ought to be there. You think that your eyelids must not open up too soon because the light is too strong; or whatever it is that ties you to the Earth, whatever ties you to your ordinary physical, intellectual, emotional manifestations, whatever there is that is still your personality that you hold so dear, that you cannot as yet sacrifice on the alter in order to receive the blessings of the Lord.

Whichever way you want to explain it for yourself, it doesn't matter if you use any kind of a religious term as long as there is a feeling that you know this is really what I wish when you

are by yourself and you don't have to give any account to anybody: quiet, and then determine what was today for me in the direction of that where I really wish to go. How often did I think. How often did I convert the thought and the feeling energy into an energy of Awareness and Awakening. What experience could I today write up to my credit, to the addition of that what I feel I have to build as a Kesdjanian body. To what extent could I say once and for all I'm free from this and that, I need never return anymore. To what extent have I eaten my Karma for today.

I hope we can Work. [toast]

Part three

Mr. Nyland: I think many times that perhaps it is better just to play music and not to say anything. But, it's not that it is a habit. I still think that the language of music is not very familiar. If one were exposed to music the whole day long, or at certain definite times in connection with one's work if one could have music belonging ... not music as a background, but music belonging to the activity. There are a few Movements in Gurdjieff—sewing, weaving rugs, things of that kind—where the melodies express the activity of the body; very much like little ditties or songs in thrashing corn still, in the olden days, were there and helped the people at that time to express, in the term of sounds, something that was going on in their bodies. But we have lost entirely that particular attempt, and that now we are so dependent sometimes on the voice, and sometimes on the hands just making a few movements, without really involving that which is one's life. And the limitations which there are at the present time in music, which of course cannot be denied and cannot be helped; because one always has to have an instrument, except when it is the human voice and one can sing and then in that kind of a sing-song, that kind of maybe a melody which is murmured or which is hummed for one.

If you could learn this, you would find that in yourself there is much more equilibrium. Not only that it is an experience of a certain form of life, but that it will help you to give a balance for yourself between that what is your physical appearance ... and your physical 'centers,' so-called, and that what is your feeling. And the form of aliveness that would come out in a person who is actually engaged in Work and then sings with it as if you are joyful, like sometimes you may be when you're walking and with the tone of your voice you really call out to something, or you give indications with your voice when you see an animal and you express yourself with that kind of affection for such an animal.

These are the kinds of things that we don't do enough, and that is why we're so poor. Because the voice, the feelings, the emotions, all the things are given to one to be used and to be developed, and what we develop is mostly the body and a little bit of the brain. You see, the emotions still have to have a balance. They still belong, as it were, 'inbetween' the physical body and the brain, and it is such a pity that you can't stay in the emotions and that you haven't learned that kind of a language of how to use it. 'Songs without words,' as it were—without formulation, without an expression as we are used to—and the trouble is, all the time that we on Earth have to use a feeling as an expression by means of the body.

That is why I sometimes object to the talking; because it is also the usage of certain formulations by means of the mind and formation of words which want to indicate what is alive in one, and sometimes it's quite unnecessary to talk ... and I say sometimes it is unnecessary for me to talk as much as I do. And then I say also "Such a pity." Because, how can I tell you. If I use a language of feeling it won't be communicated, you pass it by because you're not sensitive enough; and if I say, "Yes, I am emotionally involved in this and that" and it ought to be expressed and then hope that it will be received in the same way as I feel it or that it is meant—and meant for communication to affect you and to reach you in a certain place without having to go through the ordinary formalities of an expression physically or intellectually—you see, that language is so completely unknown to us. And for the sake of Work, for the sake of the relationship towards that which is Infinity, of that what is unfathomable, what you do not know—how to make contact—is exactly that you can make the contact by means of your emotional state, and that that has to be developed.

And that is why in the development of Man, emotional body is the first possibility of a development, and it comes from that what can give a Man an equilibrium in his centers between the physical and between his intellectual center. Don't let things go off into intellect, and don't let them go over into an ordinary expression of a bodily manifestation.

I say, of course, that it is difficult to learn that language, and you have to try many, many times, and you will fall into a trap all the time. You will go, you might say, 'Above' and you formulate, you use words; you want to say something; even you sigh and you don't know what to say, but at least you have to make a noise that becomes noticeable to someone else, or to yourself, as if you let off some kind of steam. And the other, of course, is below—that is, the physical expression of that what you have as feeling—and you have to say it and then show it,

and you have to shake hands and you have to embrace and you have to give a kiss and you have to do this and that, or you have to have your fist in the face of someone else when you are angry or kicking. All these things, they're so ... they're all right for ordinary life. Sometimes they are very nicely expressed. Sometimes they belong to a personality as he is alive on Earth. But don't let it be all the time that way. Don't lose yourself in your talk, and above all, don't lose yourself in physical manifestations.

Try to feel, and try to make the feeling pure. Try to make the shift from the feeling to a purity of an emotional state in which the accent is not any longer on you. This is different. Everything becomes holy when you consider someone else in your feeling, and when you consider that what makes everything else alive in your feeling. Then you are emotionally involved, and then really you will give to your life a very definite direction; again, I say, 'away' from Earth, 'away' from the necessity of having to express it in some way or other physically—of a look or even a posture, or sometimes in sex.

Don't always do that. Try to think, how can you really love. By just emotionally involved; by just hoping that that can be an expression for you, that in that you can give everything and become complete by yourself. By loving the world, by loving Mankind, by loving whatever there is of life. By loving yourself as alive, and then in that completeness you don't need the other, you don't need—for that one moment at least—not the other to supply you with another kind of an energy or to fill you in some way or other.

Because every time that you feel that you are not complete, you're still crawling down on Earth a little bit. Then you rise up away from the form in which you are. All sex is forgotten. And it is not that I think that one ought to become inhuman. I think it is very necessary to place it in a proper way and to use the energy correctly for that purpose if you wish, but also that there is energy available for the development of your Soul; both Helkdonis and Abrustdonis, which is in that sex energy available for a Man—for a Man who wishes to Work, for a Man who wishes to grow, who wishes to establish a relationship towards His Endlessness, towards the heavens, towards the Cosmos, towards that what is within his Magnetic Center, to that what is his reality, to that what he really is—so that totally he himself can become that One with that what he wishes and when, in the wishing, eliminates his wishes to become One with that what he is.

When I say "I Am," I mean that that what I Am and accept is really my "I," and that I wish this "Am"ness of mine to go over into the "I"-state. That is the acknowledgment of that what is

in me, Infinity as God coming towards me and I yielding, then, in that sense wishing to become One; like in good moments when I care for a person, naturally I wish to become One because that means the solution for me, in that sense I become emotionally involved with God like a mystic, yielding to that what is Above and giving myself, in that way losing myself to find myself ultimately.

This language of a feeling and gradually refining it, editing it, selecting, crossing out the words that don't belong and emphasizing the simplicity of an expression in emotions, *those* are the words of the emotions which are never written. Those are the spaces inbetween the words which need not be pronounced, but which are felt. That is the world which exists in space without the stars or the constellations. This is really the world of the life force which connects everything existing into a framework inbetween which His Endlessness walks.

He walks in that space because it is spaceless. He does not walk in forms because He doesn't need that, but He allows the forms to understand that they should become One with space, One with Infinity as we sometimes conceive it and as we sometimes can experience it as without form, in which then God gives us His hand and leads us from one constellation to another through space, through the relation, through that what is the force between two points, between two people, between Man and God; the relationship which is more important than the relationship between 'I' and 'It', as a relationship between the two which, when one understands it, becomes One in the process of Participation. It is that relationship which is then consumed, and then ... then 'I' becoming One with 'It', will then start to grow in the direction of Individuality. That 'I' that does come back—because it was created in Benevolence by Man as he wishes to grow, and to bring and create for him that what can help him—is now returning and comes then back as Participating in that what he really is, and because of that makes him grow wings so that he can fly away from Earth.

This is the function of 'I'. This is the function of God wishing His children to become One with the family; even without the particular understanding of the form in which the child should be towards his father, and at the same time that what the child feels—and what he cannot put in words, and what he is when he is young and that is, of course, covered up—but it comes out every once in a while in the beauty, in the loveliness of a little child looking at you with eyes that are open as if it wishes to devour you, and it wishes not to have a relationship in distance. Sometimes again it takes the form of being hugged and kissed and sometimes it can be just

looked, and then this eating up of each other emotionally, that is music.

If you only can see the sensitivity which is needed for a Man, how necessary it is to tell his mind to shut up, at times to say, "Don't." Don't talk now; because something is going to happen to me, I do not know what it is but I am waiting. Don't interfere, let me Be now. Even if it doesn't come, at least don't ... don't make an attempt to tell me how to Be. Because "I Am" already, and you don't have to add to it. One can say "I love you" and that's all and no more, and let it go ... and it is not necessary to do any kind of a ... go through any kind of a hallucination as a necessity that you have to prove and to show it. It is, if it isn't it isn't, *that*'s the end of that; but the beginning, if it is there and you can say it, you can even whisper it if you like: The love for God, to become in that way His child; to be acknowledged by God coming towards one; and reducing the relationship between 'I' and 'It' and consuming it, and then joining 'I' and 'It' so they both can become what 'I' is since 'It' is inferior ... at a lower level.

The wish and the emotion which is used up as energy for that what comes together and then joins, is the heat of fusion between two things which is formed by the desire, as expressed by God wishing to become One and wishing unity, *that* is the neutralizing force; and it takes the form of an emotional energy which is temporarily located in Man and then sent out so that he, as the negative part—he himself as his personality—and that what is his 'I' as the positive quality, can be united, by means of this neutralizing, becoming then One. The three in One and the heat of ... necessary for the fusion of all three, is supplied by that what is one's emotional quality; to the extent that you understand the conversion of such sounds within your Conscience into the melody which belongs to the totality of the human sphere, and outside of the human sphere to that what belongs to the Cosmic Ray ... the Cosmic Ray of the sound being struck from the Sun Absolute and being sent forth into space; so that each one of wherever it can reach and wherever it can crystallize out, some kind of a form is born which will then contain life. And they will call at the proper time to understand why it happens to be in that form, and then from that time on wish again to be united with the totality of such a sound to become that's why we say 'harmonious' in the Ray of Creation.

Our good feelings, our most lovely emotional states, that what we believe sometimes is Work—is not Work. It is only the energy available for Work. It is necessary again and again to understand that subjectivity is not the way to God. Subjectivity is the form only; it is in which this life force, this Objective something, is put, as in Man when he walks. But that his form is

only a form, but that gradually because of Work his form becomes porous and will drop away. Because there is no reason to keep the form when it is translucent and transparent. He considers his transparency in Observing, he considers his translucency in Participating. It is both the same process, One in principle but one directed from outside-in and the second from inside-out to complete then, for Man, whatever he is on the periphery with that what he is in his reality as a center and then becoming One as a totality; maybe a circle, maybe a sphere, maybe something that has practically no further dimension than only one radius which is constant for him and then, in living this sphere expands, like the universe, into space.

That is when Man will lose himself totally in the totality of all things existing. Such is an aim of Man when he can, by himself, become quiet and realize that that what he really wishes is to be destroyed in order to live in reality forever and ever. That's why we call God 'His Endlessness': to be one and one, and One for all and everything, and always and wherever in time, in space, in place, in energy, in motion, in form, outside, no form, totally Being.

Have a good week. [toast]

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